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church of Elizabeth. A valuable appendix gives a list of the commissioners, accounts and inventories of church wardens, and the official records of many of the cases that came before the commission.

"Charles I and Rome" (A. O. Meyer in the *American Historical Review*, XIX [1913], 13-26).

The author aims to show that the predominance in Charles of Latin racial characteristics gives the clue to the friction between him and his people. His aestheticism, his *Italianate* leanings put him in sympathy with much of the atmosphere of the Roman church. He holds that, while Charles "never seriously contemplated becoming a convert or restoring the Church of Rome in any of his kingdoms," his great idea was "reunion with Rome, but on equal terms, not in the way of submission."

"Le Cardinal de Noailles et l'administration du diocèse de Paris (1695-1729)" (Marcel Fosseyeaux, in *Revue historique* [November-December, 1913]).

A study which gets its importance from the use of documents preserved in the archives of Public Assistance, composed of accounts, personal papers, annotations of the ecclesiastical courts, and the most various fragments, left by Cardinal Noailles, which have never before been made the object of any investigation.

The author has devoted special attention to the interesting epoch and career of Noailles, and published during the year 1913, in *Bibliographie Moderne*, an "Inventaire sommaire des papiers du Cardinal de Noailles conservés aux archives de l'assistance publique."

In this first instalment the author deals with matters of minor significance, in which only the historical antiquary or the specialist would be interested, such as, "The Functions and Titles of the Archbishop of Paris," "The Archiepiscopal Palace," and "The Discipline of the Clergy."

"Influence of the Clergy, and of Religious and Sectarian Forces, on the American Revolution" (C. H. Van Tyne in the *American Historical Review*, XIX, 1 [October, 1913], 44-64).

This article deals to some extent with the theories underlying the Revolution but chiefly with the part played by the preachers of the Calvinistic denominations in arousing opposition to absolute authority and in helping to make clear and cogent the philosophy of resistance and liberty. "The Bible was raked with a fine Calvinistic comb for every quotation seeming to give sanction for resistance to Great Britain." Histories of the period have neglected the preacher and cultivated the politician. This study shows how cogent and persuasive might be the eloquence of the preacher. The author is not content with the economic sources and causes of the revolutionary movement. He finds them inadequate. His discussion is buttressed with quotation and shored up with references at every point and angle, the result of able and thoughtful research. "Conflicting political ideas, and not tea or taxes, caused the American secession from the British empire, and the Puritan clergy had a large part in planting the predominant American political ideas which were antagonistic to those dominant in England." In addition to the part the clergy played in furnishing fire and ammunition for the conflict, they added to the heat of the controversy by fierce opposition to Catholicism, which in their minds was favored dangerously by the Quebec Act.